

# A TESTIMONY

TO THE

## True Light,

Which is the Way of Life and Righteousness, to all that obey it, and are subject to its requirings.

*Being a Serious Admonition to all People to turn to the Lord; but more especially intended for the Inhabitants of the Town of Colchester and Parts adjacent.*

By John Furly.

Also, A true Relation how the Lord made manifest strength in weakness, and raised up a living Testimony to his Eternal Truth, in a Child of his, (named, Elizabeth, who deceased the 16<sup>th</sup> of the twelfth Moneth, called February 1669.) to the admiration of all that were about her.

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*My Son, if thy heart be wise, my heart shall rejoyce, even mine; yea, my reins shall rejoyce when thy lips speake right things, Prov. 23: 15, 16.*

*The lip of Truth shall be established for ever, Prov. 12: 19.*

*Every man will kiss his lips that giveth a right answer, Prov. 24: 26.*

*Say unto the Righteous, it shall be well with them, for they shall eat the fruit of their doings, Esai. 3: 10.*

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The second Edition, unto which is added a Præfatory word, by B. F.

Printed in the Year 1670.

# READER,

THE ensuing Discourse and Relation, coming to my hands, and in reading thereof finding therein the Savour of Life, and understanding that all the Coppies of the first Edition were dispersed, I have for thy sake caused the reprinting thereof; If thou beest one that hast any *true spiritual savour*, I know it will refresh thee. If thou beest one that art seeking, & thirsting after him whom yet thou knowest not, it is for thee that *Light is shone*, and through the *Revelation* thereof in thy self, to which a seasonable testimony is here borne, the Lord may hereby direct thy feet into the path where he is found. If thou beest one that hast never yet been made sensible of the *sinfulness of sin*, and Burthen thereof upon thy owne conscience; but hast hitherto lived in a *careless security*, never heeding the reprooves of the light; he that waiteth to be gracious unto thee, may by his *Light*, now awaken thee to *judgement*, through the consideration of his *early works*, upon the soule of this *tender Lamb*, and provoke thee to *shame* by the pathetical expostulations, *serious admonitions* and *weighty counsel* of this *young and lovely Damself*; If thou beest one who hath known the way of truth, and in great measure made shipwrack of faith, and a good Conscience, yet not fully *Sinned out thy day*; who knows what the *Spirit of the Lord* may suggest unto thee, and even make is to thee, as the *voice of thy returne*, on which thou shalt do well, in the movings of the Spirit of God upon the *inhabitations* of thy thoughts speedily to lay hold and returne to the path of life. He that hath produced this Testimony, hath not done it in vaine, but will bring glory to his name thereby, & advantage unto many, making them to see the beauty of the Light, this last dispensation to the sons of men, even the everlasting day, spring from on high, dawned now againe after the night of Apostacy; and upon his People called *Quakers*, of which the Apostle notably speaks saying, he hath in these last dayes spoken unto us *in his Son*; This is he who is the Alpha and Omega, the beginning and end; the summe and substance; & He, rep of all things, who therefore is to abide in the house for ever; heeding the everlasting ordinance of the Father, no more transiery as he was in the Prophets, for a season; but evermore abiding to the end of dayes, in whom the Father continues alwayes speaking from Heaven, from the holy place of his habitation in his Temple, and happy are all they that hearken to his voice; that so they may, now at last, come indeed to know him, in whom (though strangers to him) they have; as men; hitherto lived and moved & had their being; Is he then to *waite*, every one of you, that turne to him, receive & believe in him, that through Faith, he may live his owne natural life in your bodies, & work his owne works in you, crucifying your wills, through his, which have hitherto crucified him into your selves, putting the Son of God to open shame. Which is the earnest desire of him who is. A welwisher to all men

Benjamin Furly.

## A

*Serious Exhortation to my Neighbours and  
Acquaintance In and about the Town of Colchester,  
to improve their time, before the day of  
their Visitation be over.*

**T**O praise my dear deceased Child (who is entred into her Rest, and her Works follow her) or to exalt my self, the Lord is my Witness, I do not expose this Relation to publick view; but to exalt the Name of our God, and of his Everlasting Truth, whose Name alone is excellent throughout all the Earth; who rather then fail will, and doth raise up Children to be the Heralds, to proclaim his Goddness, making good his promise, to ordain praises out of the mouths of Babes and Sucklings: I say, for this cause am I made willing, it should be communicated to publick view, and that others may be excited and stirred up thereby to enquire after the Way of Life and Happiness; that they, with her, may find rest also for their immortal Souls. There are many know with *Balaam* will desire to dye the death of the Righteous, and that their latter end may be like theirs, who never so much as chuse the Lord to be their Portion, as she did, nor scarce set one foot forward

Psal 8:2.

ward in the Way which is Everlasting. but are rather walking in the many by-paths, and in the crooked and broad way which leads to perdition, when as the way to life is but one, and its a plain Way, in which the Wayfaring-man, though a Fool, (giving heed thereunto) shall not err: Its the Way in which this Child was educated from her child-hood, and it led her, and it is of ability (I do affirm it in the Name of the Lord, and give it in as my Testimony for his everlasting Truth) to bring all that shall obey it to the same Haven of Rest & Happiness as it brought her.

*Quest.* Now many an honest heart may say; *Let me know that way, and acquaint me with that Principle: for rest is that which I desire, and is that which I have long been seeking after.*

*Ans.* To such I answer, Christ Jesus is the Way, who hath lighted every Man and Woman that cometh into the World; who is come a Light into the World, to the intent that all men through him might believe and be saved; according to his own assertion, *I am the Light of the World, he that believeth in me shall not abide in Darkness but shall have the Light of Life: And as many as did receive him, to them he gave Power to become the Sons of God; And to those that believe in him he is the same at this day; but those that did not believe on him, but reject him and his Counsel, against their own souls, those were condemned by him, because they believed not in him; for so himself affirms, This is the Condemnation that Light is come into the World, and men love darkness rather than Light: That is the very cause of condemnation,*



denmation, and the cause why the Wrath of God comes upon men and women; to wit, Because they are disobedient to the Light with which they are enlightned, which if they did obey, it would lead them to the Light of Life.

Quest. But some are ready to say, *Why is it called Light? Where doth this Light shine? Or where is it to be found? And what effects, when it is obeyed, will it produce?*

Ans. For the sake of the simple-hearted I shall lay it down, as I have received it of the Lord.

First, Most properly it is called Light, because it maketh manifest, according to the Apostles owne words, *What ever is reprov'd, is made manifest by the Light; For whatsoever maketh manifest is Light.* Eph. 5:13

Secondly, This Light shineth in the heart, making manifest the evil that lurketh and lodgeth there, discovering the very hidden things of dishonesty; making a difference there, between the precious and the vile: And it is a Discoverer of the very thoughts, intentions, and purposes of the heart, so that the Enemy of the soul cannot lay a bait to in-  
Cor. 4:6  
Hebr. 4:12  
snare you, or with his cunning wiles come to tempt you; but as you, apply your selves to the Light of Christ, (which shineth in your hearts) for direction, and believe therein, and flee thereunto, as unto a strong Tower, ye will find safety.

Thirdly, I do affirm, that this Light of Christ, which shineth in the heart, hath Power, Vertue, and Efficacy in it to overcome the evil One in all his appearances; and therefore the Apostle Paul rightly  
Rom. 13:12  
calls

calls it Armor; commends it to be the Armour of proof; commands it to be put on; saith he, *Put on the Armour of Light, by which you shall be able to resist the fiery* Ephes. 6:  
 16. *Darts of the Devil;* not only be able to resist temptations from wicked men without you, but also the Devils temptations within you: Yea, his Darts, his most piercing Darts, his fiery Darts, and not onely some of them, but all his fiery Darts are to be resisted by this Light, which is Armour.

Friends and People, there is but Christ or Belial, there is but Light or Darknes ruling in every Man or Woman that is in the World; the Darknes, and the power of it, is that which leads and hurries Men and Women into sin and evil: The Light and Power thereof, is that which makes sin and evil manifest, convinceth of sin, reproveth for it, and leads out of it; and this Light is not at a distance from you, but it shineth in your hearts, in which the abundant Love and Kindness of God unto man hath appeared; that as the Enemy of mens Souls hath got a Seat in man, and is near to him (for as its said, *He ruleth in the hearts of the Children of disobedience*) to tempt him to sin and evil; so the Light of Christ is in him also, to shew him the sin, and to lead man out of it, and to give him power to resist him in all his appearances: So by minding hereof you will not be caught in his snare; for as its said, *In vain is the Net laid in sight of the Bird;* yea, as you apply your selves to the Light and wait for power therefrom, and stand upon your watch Tower, the Enemy, of your souls will flee from you, as a routed Enemy, or as Darknes doth when the

the Sun ariseth and it cannot be otherwise, for he cannot abide the Light, in it he cannot dwell; darkness is his Center and Habitation: The appearance of Light is the appearance of God, and that is terrible to him, yea that wounds him most, for God is Light, and in Light he dwells, and in him is no darkness at all; for Light and Darkness cannot dwell together, nor Christ with Belial; and therefore this old subtil Serpent the Devil, the Enemy, of man-kind, bends his greatest strength against the Light: I say the power of Darkness most opposes that, if he can but bring men and women into a dis-esteem and disregard of the Light, to account that as a slight or a mean thing, not worth the minding, he soon makes that man or woman his Slave or Vassal; as it is written, *The God of this World blinds the minds of them which believe not, lest the Light of the glorious Gospel of Christ (which is the Image of God) should shine upon them;* [Mark] He would not have the Light to shine, nor its operation in the heart to be regarded; for where its minde he knows men and women soon come to be redeemed, from under his powers, regions, and dominion; and therefore he blinds their minds, and closes their eyes, lest they should see with their eyes, & understand with their hearts, and be converted, and the Lord should heal them: I say, the power of darkness both in himself within, & in his Instruments without, bends his greatest strength and force (setting it as it were in battel-array) against the Light, & the Children of the Light, because that makes him and his Kingdom manifest; and not only so, but destroys, as it detects

Prov. 4:  
17.

1 John 1:  
5.  
2 Cor. 6:  
15.

2 Cor. 4:  
4.

John 12:  
40.

tects, all the deceitful & unfruitful works of darknes;  
 that are brought forth by him, and by his off-spring,  
 which are all children of darknes; and could he but  
 expel the Light out of the World, and root that out  
 of the hearts of people, then he would soon ac-  
 complish his desired end indeed; then would his  
 mountain stand strong for ever; but blessed be the  
 Lord, & magnified be the pure Name of our God for  
 ever, whose Glory is revealed, and whose Light is  
 risen, which not only makes him and his subjects  
 manifest, but shall also destroy and expel the pow-  
 er of darknes, and lay waste his heritage for ever;  
 it hath done so already in the hearts of thousands,  
 yea, often thousands, and it shall increase more and  
 more, till the Righteousness thereof go forth as  
 brightness, and the Salvation thereof as a Lamp  
 that burneth; for that is God's determination, to  
 exalt his Son Christ Jesus, the Light of the World,  
 and to give him a Name above every name; yea,  
 he will magnifie his Law (and *Solomon* tells thee in  
 the Proverbs, *The Law is Light*) and make it ho-  
 norable; he hath done it in a great measure alrea-  
 dy; the reproach of his people he hath taken away,  
 the mockings of *Moab*, the revilings of the Chil-  
 dren of *Ammon* are little novv to vvhat it vvvas in years  
 past; but he vvill magnifie it yet more, and make it  
 yet more honourable; for the Gentiles must come  
 to this Light, and Kings to the brightness of its ri-  
 sing, as it vvvas prophesied by *Isaiab*; for the Nations  
 of them that are saved must come to vvalk in the  
 Light of the Lamb, of vvwhich, Friends and Pe ople,  
 vve affirm that vvithout it ye cannot be freed from  
 the

Prov. 4:

18.

Isa. 60:1.

Pro. 6:23

Isai. 33:

21.

Isa. 60:3

Rev. 21:

24.

the cunning wiles of Satan, who goes about like a roaring Lyon, seeking whom he may devour; for Friends, there is not another power can save you from sin, but that Power which makes sin manifest; there are but two powers to which all men and women in the World are subject, the one leads into sin, the other leads out of sin; Now as that power which prompts and leads into sin, all men will readily grant is the power of Darknes, that never leads to God, nor yet to goodness; so that Power which leads out of sin and evil, must on the contrary be confest, is the Arm and Power of God, neither dare any say that this at any time leads into sin and evil.

So Friends and Neighbours, with the Light which shines in your hearts, which as you are faithful unto it, will increase to shine more & more until it be perfect day, examine your selves every day and hour under what Power and Region you are, and whom you do obey (*For his Servants assuredly you are*, (as it is written) *to whom you yield obedience*.) This Light will deal impartially with you, it will flatter none of you, nor will it accuse any of you falsely; its Voice is Gods Voice in you: And speaks one and the same Language with the Lord in Heaven; it will never justify you when you do evil, (but then brings anguish, tribulation, and sorrow upon you) nor ever condemn you when you have done well; When you do well, you find and feel inwardly acceptance with the Lord; Honour, Glory, and Immortality, is your Portion, agreeable to the Apostles words, *If* <sup>1 John. 3:</sup> *our Hearts condemn us not, then have we peace towards* <sup>21.</sup>

B

God;

God; So dear Friends, slight not its appearance for it never appears but to do you good, or to preserve you from evil before you enter into it; it is a faithful Witness, there is no bribing of it, it will do its Office, it will shew you the evil you are about to do, that so of your blood it may be clear, and if you are condemned, your condemnation may be of your selves, as Christ the Light of the World said, *If I had not come ye had not had sin, but now you have no Cloak for your sin*; now men have no excuse, as

Pro. 14:5

Jo. 15:22

it is written, *All men shall be left without excuse, Every mouth shall be stopped*; because, What could the Lord have done more for men and women, then to place a Light (which is a measure of his own Spirit) so near them, even in them, in their very Hearts and Consciences, that the Enemy of their souls can-

Eph. 5:13

not budge or stir, but this Light makes him manifest? and often woeth and beseecheth men to forsake the evil of thier wayes, which grieves his holy Spirit and wounds thier own souls; had the Lord not caused such a Light to shine, or had it not shined within, in the heart, where the Devil, and his temptations, & his goods lodgeth, man might have had a fair plea, and a just excuse another day, & have said, Lord, I saw not the Tempter, nor his Temptation, thou gavest me nothing to discover him; nor yet, that that was of authority or power to resist or grapple with so potent an Adversary? I was without any Light which should manifest his approach to me, or if I had it, it was a Light remote from me, the Enemy was in one place, and the Armour of Light by which I should resist the Devil (and so he be made to flee from me).

me) was in another place, at a great distance from me, and I needed it nearer me, yea, within me, for, there I felt the power of Darkness stirring to tempt <sup>Eph. 2: 2</sup> and prompt me to sin and evil, and so I was overcome by him: Yea, and this would have been a fair excuse at the Bar of God's Tribunal; but all <sup>1 Jo. 2: 8</sup> men shall be left without excuse, because, Christ is come, the true Light shinieth, and it shineth in your hearts, and makes manifest the sin that lodgeth there, to the end that ye might joyn to its Power, and resist the Devil in his first appearance, that so the Cockatrice-Egg might be broken, before ever it come to be a Serpent: My selfe, with many others can set to our seal, that this is true; We have been redeemed by its Power; We have been saved and preserved by its Arme; We have felt its Efficacy in our hearts, not only to make sin and evil manifest, but also to give us power against sin, as we have adhered and joyned to it; yea, it hath cleansed us, and sanctified us, and wrought in us mightily, and inabled us to make that resistance which otherwise we had never been able to make against the man of sin, and the power of darkness, by which we know it is the Power of God; as Christ said, *If I do not the Works that none ever did, believe me not; If I do, then believe me for my Works sake*: We have felt and tasted it, and experienced it many a year; and so we affirm not of a thing which we have not tryed, or which we have taken upon trust or heare-say, from other mens reports; but we have believed, and therefore do we speak; we have tryed it, and therefore we cannot but praise it, and recommend it



to others, as the only Armour by which ye must be inabled to resist all the fiery Darts of the Devil; and as that without which ye cannot be preserved from sin and evil, but no sooner from sinners without shall ye be inticed, but you shall consent unto them; nor any sooner be tempted by the Evil-One within, but you shall yield to his temptations. And therefore dear Friends and Towns-men, I exhort you all in the Name and Fear of the Lord, to prove & try this excellent piece of Armour of Light; And to that end examine first, whether there is not something in you; which shews you your thoughts, the intentions, and purposes of your hearts; whether they be evil or good, and by what name can you call this, but Light? and then examine further, when you have an intent and purpose to do evil, whether this light doth not warn you of it before-hand, shewing you its a vicked thing you are about to do? And that its against the Will and Command of God, and against the Witness of God in your own Consciences, and yet oft-times you will presume to do it. (can any man deny this to be true; except such as are seared as vvith a hot Iron?) Well, notwithstanding the Light thus testifieth against the evil, yet when ye have committed it, examine further, whether it ceaseth to do another Office, and that is to bring Judgment upon you, to reprove you, and convince you of the evil you have done, and sometimes lies so hard upon your Consciences that you resolve not to do the like another time; and yet again you not minding the Light, but rather rebelling against it, are soon over-taken in the same evil again: Oh Friends, upon examination of  
your:

your own hearts, you knowing these things to be true, methinks, if you would act but as reasonable men, you should argue in this manner; Surely this light which shines in my heart is the light of the Lord, & its not placed in me to be put under a Bushel, surely I ought to obey it, and give heed to it; it is a precious Light, for it strives with me to make me good; it pleads with me on God's behalf, to forsake evil, and it never reproves me but when I do evil; surely it can be no less then a measure of God's good Spirit, that thus shines in my heart; and so cause you to take up a Resolution hence-forth to love and obey it and be led by it; it was so with me when I was first convinced: The Light was so plain a Thing, and so precious, & so clear a Truth to me, that I have oft-times wondered in my self how I could oppose it so long, and did not bow to it sooner; and I then concluded what ever it cost me, to walk in the Light, & be obedient thereunto; and I can truly say to this day, I have not served a hard Master, nor was it ever in the least in my heart to question the truth of it, nor hath my faith therein been shaken; but without all controversie it is undoubtedly the Way to Life and Immortality, and a Voice from that excellent Glory, which if men do not give heed unto, and answer its requiring, it will be their condemnation; for if they that despised *Moses's* Law dyed without mercy, of how much sorer punishment shall he be thought worthy, that treads under foot the Son of God & doth despise to the Spirit of Grace. Consider further, that that which hath no fellowship with the unfruitful works of darkness, but which constantly declares against it, & re-

Heb. 10:

28, 29.

proves for it, cannot be of the nature of the darkness, against which it testifies, but of a contrary Nature, to wit, of the Light; and it is that Seed which God hath left in man, of which the Apostle  
 Ro. 9: 29 testifies, *Had he not left us a Seed, we had been as Sodom, and made like unto Gomorrah.* Now some will confesse there is a relique of the Image of God (which *Adam* was in, in innocency) left in man; but they reckon it a trifle, and deny it to be of any power or efficacy to lead to God; but we who have felt its living Power and Vertue do testifie for God, and for his Truth, that its of a growing Nature, and though, in its first appearance, it is small and little, even as a Grain of Mustard-seed, as Christ compared it, the least of all the Seeds in the Garden, yet it comes in time to be the greatest of all Herbs, and becometh a Tree. Friends, doth it make manifest to you one evil one day? be faithful to its manifestation, & cease from that evil, & then it will teach you to deny an other, and an other evil after that; for, to  
 Tit. 2: 11 that end the Grace of God appeareth, until all ungodliness and worldly lusts be denied, and teaches to live Righteously, Holily, and Soberly in this present World: Even until you become a new Lump created in Christ Jesus unto good Works; for like unto Leaven also did Christ compare it, which hid in three measures of Meal leavened the whole Lump: I say, as ye are subject to its operation and manifestation, be it in never so little, yet being faithful hereunto, ye shall be Rulers over much, and so at length come to rule in the Power and Authority of the Lord, over Satan and all his temptations.

So, Friends and People, to this Principle of God, which is near you, which brought this Child near unto the Lord, and neer and dear unto his People, do I recommend you; and not to a new thing which you have never before heard of, or in no wise experienced; but to that which you cannot but be sensible of hath striven with you ever since you were Children, and came to know your right hand from your left, which, I say, from that time bore a secret testimony in your hearts, for God, against your Lyes and Falshoods, and Evils committed, though in never so much secrefie; nay, although your Lyes had the best gloss and cover put upon them that the Devil, and your own wicked hearts, could invent, yet did this pure Witness of God (which never consented to sin and evil, nor could be contaminated or defiled by it) bear a true and faithful Witness against you; and shew you that you lyed and did wickedly; unto this, I say, do I recomend you, If ever you expect to enter that Kingdom into which no unclean thing can enter, or ever ye expect to be a Habitation for God, or fit Vessels for the Lord's use; even to the Word in your hearts; for he that is the Light of the World is also called the Word of God, Rev. 19: 13. which was from the beginning, unto which David Psal. 119. in his day recommended Young-men, as that by which they should cleanse their way; and which Solomon Pro. 6: 23. testified of, Which was a Guide unto his Feet, Joh. 5: 3. and a Lamp unto his Path; And which Christ testified of, had cleansed his Disciples, Ye are clean through the Word; which Peter also testified, 1 Pet. 2: 9. of, To be a marvellous Light; and the Apostle Paul brings

brings in his testimony concerning this ingrafted Word, That is nigh, even in the Heart and in the Mouth, so that none shall need to say, Who shall ascend to bring it down, or descend to bring it up, for its nigh in the heart and in the mouth: Which *James* also exhorteth us to receive with meeknesse as at which being so received is able to save the soule. And this was the Doctrine of all the holy Men of God, in all Ages of the World: *David* prayed to the Lord, That he would lift up his Light, and his Truth, that they might lead him; for as he saith in another place,

*Iſai 2: 5. In thy Light we shall see Light; And the Prophet Iſaiah* exhorted those that he loved, To walk in the Light of the Lord, and walked therein himself; *Come*, saith he, *and let us walk in the Light of the Lord;* he calls it, *The good old way, and leads into the new and living Way;* And this was the very end why *Paul* had a Ministry committed to him, to wit, *That he might turn people from Darknes unto Light, and from the power of Satan unto*

*Act. 26: God; Good old Simeon* also saith, *Its the Way prepared before the face of all People:* Therefore now Friends,

you giving up your consent to the truth of these things, by an inward conviction in your Consciences; (for to that I appeal, & to that alwayes the Apostles desired to be evident) rebel no longer against it, the Spirit of God shall not always strive with you, and if

*Job 24:* you continue in rebellion against it, you shall never know the Way of it; and this is one main reason why the Light is so much opposed and spoken against, because people through their rebellion to it, know not the vertue or efficacy of it, & so speak evil of that they know not, but are incompetent Judges in the case; and

and an other reason is, because commonly they are men of perverse minds, evil men, concerning the Faith, Reprobates.

And this Light reproves for evil deeds; as Christ said, *He that doth evil hateth the Light, and will not bring his deeds to the Light, lest the Light should reprove him*; So from Christ's own Words it follows, they are evil men that hate the Light, or speak contemptibly of it, they are such as are Enemies in their minds to it through wicked works. 10. 3: 20  
Col. 1. 20

But may some say, *Do not our Priests and Professors with one consent (yea, as unanimously, as ever the Jews called to have Christ crucified, release not this man to us, but Barrabas) speak and exclaim against the Light; Some say its a check; some say a natural light; and some a carnal light; others an insufficient light; And some call it an Ignis Fatuus; and some a diabolical light; but the truth is (saith many an honest heart) they are divided among themselves about it (as the Elders were in accusing innocent Sufanna; some said, under a Sickamore Tree; and some under an other Tree; but none of all these testimonies in this case are true; or to be regarded) and we know not what to think of it; but I dare not but think (say some people) that many of them are knowing men, and good men, and who shall we believe? Its none but you Quakers commend the Light, as it was said of Christ's Followers of old, Do any of the Rulers of the People believe in him? but this People that know not the Law are accursed.*

Hear what Christ saith, He concludes them ignorant men; against whom thou art not (whosoever thou

Mat. 22: thou art) to oppose thy judgment: He said to the  
 29 learned *Pharisees*, *You are not knowing the Scripture*  
 (though they had the Scripture) *nor the Power of*  
*God*; and testifies further against them, They were  
 evil men, and a Generation of Vipers, and herein  
 their wickedness appeared in hating the Light; He

John. 3: *that doth evil hates the Light*; such as are reproved by  
 20 it, and judged by it, and condemned by it, are the

only Haters of it: I say, such as would have  
 Christ's Kingdom pulled down, and Satans King-  
 dom set up, its no other that dare lift up a hand or  
 a tongue against the Light; whatever they may  
 profess in words; can you make me believe, or any  
 rational man; that a good man that hath experien-  
 ced its operation, and that walks in the Light, can  
 speak against the Light? its as easie and as possible  
 for a man to fathom the Aire, or make a Girdle for  
 the Sun; he cannot, he dares not; for the Light is  
 his Life, his Armour. his Preserver, his strong  
 Tower, (which as he flees unto he is safe) its his de-  
 light to dwell in it, and walk in it; its that which  
 he is made a child of; should he speak against the  
 Light, he should speak against the Lord, he should vi-  
 lify his Maker, he should speak against his own In-  
 terest, and against that Kingdom of wick he is an  
 Heir? for the Inheritance which is prepared for  
 him, and others of the Cloud of Witnesses gone  
 Col. 1:12 before him, is an Inheritance of Light; for the Apo-  
 stle called it, *An inheritance with the Saints in the*  
*Light*; Nay he is so far from speaking against it,  
 that he continually exalts it, and commends it; and  
 that best by walking in the Light, being ready to  
 lay



lay down his Life in defence of the truth of it; *He that doth well* (its written) *loves the Light, and brings his deeds to it, that it might be manifest his works are wrought in God.* So all Friends and People, its an everlasting Truth to you, neither your Guides nor your selves can ever be competent Judges of the Light, or of its sufficiency, nor ever truly report of its Authority or Power, nor know what it will lead you from, nor bring you unto, untill you come to be led by it, and give up to its requirings, (as did this dear Child) and when you have done so, you will bring in your Testimonies for the Lord with me, and others, that its a marvellous Light, and worthy to be followed, loved, and obeyed, for Wisdom was, and ever will be justified of her Children, as it was ever hated of its Enemies; but on the contrary, the children of Darkness will exalt their fathers Kingdom, the Prince of Darkness, and their inheritance, which is a kingdom of Darkness, where they are reserved in Chains of Darkness to the Judgment of the great Day. Joh 3:21

So Friends and Towns-men, whose lives the Lord hath miraculously spared, in the last great Contagion in this Town, which swept away thousands, and also hath hitherto preserved you, in or from this last Visitation of the Small Pox; and made you living monuments of his Mercy at this day: Let the time past suffice, wherein you have walked contrary to this Light of Christ in your Consciences, and said often to it in your Hearts in this kind, *Cease from before me, I desire not the knowledge of thy Law;* nor would you hear the voyce of the Charmer, charm

2 Pet. 2:  
17.  
Jude 6.

he never so wisely (or never so seasonably, (even just when your feet were oft-times going down to the chambers of Death) and which sometimes hath looked you in the face, and smit you in your Hearts, when you have entertained thoughts of acting wickedly; yet have ye made good the Prophets words, *In a Land of righteousness you would do unjustly, and would not behold the Majesty of the Lord*: I say, let the time past suffice (and now turn at his reproof, and obey his call, least his Wrath be kindled against you, and he may not hear when you call, but may laugh at your calamity, and mock when your fear cometh (for though you have escaped one woe, and a second, yet the Lord hath many more Arrows in his Quiver, which he can bring out of the Armory of his Justice, wherewith he will wound the hairy Scalp of every one that goeth on in his iniquities) that so a time of refreshing you may know from the presence of the Lord, before you go hence and see man no more, which is my hearts desire to the Lord for you all.

Colchester, the 18<sup>th</sup> of  
the 12<sup>th</sup> Moneth,  
called February, 69.

Your Friend,

J. F.

Friends.

*Friends,*

**T**His choyce Child, this goodly Plant, this Tree of Righteousness; lovely in her life to all that knew her. but most lovely at her Death, was of age thirteen Years five Weekes: She loved the Lord of a Child, and also those that feared him: Her delight was to hear Truth declared, and to be with the excellent of the Earth, even with such as excelled in Vertue: She dyed at her Father's House in *Colchester*, after five dayes sickness; two dayes before her departure she was filled with the Love of God; and the Springs of Life were so opened in her, that made her Cup to overflow, so that she brake forth into many precious Expressions, concerning, *How Good the Lord was, and how Gracious he had been to her all her dayes, and never did her hurt in all her life;* and then she lay still a while musing and meditating upon the Lord, and making melody with Grace in her heart, which was clearly perceived by all that were about her; after which she again broke forth into praises, *How good the Lord was,* and often, breathed unto the Lord, *that she might be faithful, for if she were not, her Talient would be taken from her;* and often, with great fervency of Spirit, begged of the Lord, *That he would speak what he had say to her, and by her;* for said she, *I am ready to serve thee, and also to obey thee;* (she was not willing to speak more or less then what the Lord should speak by her, and in her by his Spirit) very often with great eagerness did she put up that Petition to the Lord, at which time she lay with most pleasant and sweet Countenance; saying, *She was well, and that*  
*she*

she felt no pain: Soon after, in the presence of seven or eight Persons, she spake, as followeth (which was taken in Short-hand from her mouth as she uttered the words.)

**W**Hatever is not of thy self Lord purge out of me; Tea, purge me thoroughly Lord, leave not a wicked word in me; Thrust away the power of Darknes, Lord make me able to praise thee, let me not come into the way which is evil, for if I do I shall dishonour Thee and thy truth: I hope I shall never rebel against thee more, but have full satisfaction in Thee and thy Wayes, and not in the evil One and his Wayes: Wash me O Lord thoroughly, let not an unadvised word come out of my mouth: If it be thy will O Lord speak, for I am willing to hear thee, and obey thee, though I be accounted unshamefaced by the People of the World, for the same: I hope I shall never forget thy Loving-kindness while I am in this World: Oh! thy everlasting Kindness is never to be forgotten: Purge me, cleanse me thoroughly, let not any evil be left in me: Make me clean O Lord, that I may be able to serve thee in the Land of the Living: Shew them, O Lord, the evil of their wayes, that have done evilly, and lay a burden upon their Spirit, that they may leave it: I feel no pain, the Lord is good to me: Good is the Will of the Lord: Let thy Will be done in Earth as its done in Heaven: Everlasting Kindness, hast thou shewn me, and I hope I shall never forget it while I am in this World: Lord purge all here, that they may all be clean and able to serve thee, let not an unclean Spirit be here, that they also may

may serve thee in the Land of the Living, whilst they have  
 a being in this World: Oh the Everlasting Kindness of God  
 is never to be forgotten, good art thou unto me, thy  
 Goodness is never to be forgotten, wondrous Works hast  
 thou done; Wash me, make me clean, I have not in  
 me any thing which is not of thy self; Thou desirest not  
 the Death of a Sinner, but rather that he should repent and  
 live. And Lord, if I should not improve my time,  
 that which I have shall be taken from me; Lord take  
 away the very slump of evil, leave it not in me; If I im-  
 prove not my time, my Talent will be taken from me,  
 yea, assuredly it will.

Then turning to one of her Brothers (who had not  
 carried himself so in the Awe and Dread of the Lord  
 as he should do, though of late he hath given some  
 hopes of his return) she said to him, Improve thy  
 time, for thou knowest not how soon thou mayst be taken  
 away: If thou give thy mind to Drunkenness what will be-  
 come of thee? Thou must assuredly go to destruction,  
 thou canst not go to Heaven that way, thou canst not ever  
 expect it; But to Hell thou must go, where there is torment  
 for ever, where the Fire never goes out, but the Flames  
 thereof are everlasting: Thou art running head-long to  
 destruction, and therefore wait upon the Lord, and exercise  
 thy mind upon him, else thou must go to destruction.

And so she said to two other of her Brothers,  
 Mind the Lord, improve your times, as I hope I shall do  
 mine, or else I had better never have known the Way of  
 Truth.

To her Brother, that she first called; to him she said,  
 James, be not a sorrow to thy Father and Mother, and  
 Brothers, and Sisters; But love the Lord, and then the  
 Lord

Lord will ~~not~~ love thee : Go not about to drink Wine (the house of our Father affords wine, where thou maist drink Wine, as we do moderately) lest wrath and destruction be thy Portion : Fear the Lord, and mind what I say, Go not a Fudling, but fear the Lord, and beg of him to forgive thee; *Tea*, beg Life of the Lord, and he may give it unto thee; But if thou go on in the broad way, destruction will be thy Portion; Therefore fear the Lord, and mind what I say, the Lord will forgive thee if thou return and repent; But if thou dost not, head-long into Hell thou must go: Thou hast often grieved thy Father and Mother, Oh, what will become of thee! If thou return not, Hell will be thy Portion for ever: Beg of the Lord to forgive thee; repent and walk in an other Way; Repent, I say, whilst thy day lasteth; If thy day be over, then Hell will be thy Portion, Hell and Torment that never ends: The Lake is for the Lyar, and for the Vnclean, and for the Swearer, Hell is for them: But Heaven the Father's Boosom, the Father's House, where there is Bread enough; Thats the portion of the righteous: Then she took him by the hand, & also about the neck, & kissed him: & said, Mind what I say, O dear Brother, the Fire of Hell never goes out; no, never; is not that a long day? No, never, but flames for ever; Thats a long day Brother: Therefore beg of the Lord whilst thou hast a day: Thou hast been very wicked, and hast grieved us, *yea*, thou hast cost me many a Tear; Repent whilst a day lasteth, least everlasting Flames of Fire seise upon thee; Thats a long day, Brother; and thou knowst not how soon thy dayes may be shortened, and thou mayst come to dye.

The Lord hath been good to me, I hope I shall never forget his loving kindnes: To her Brother Benjamin,

whom

whom she called, to him she said, *Thou hast been a Boy of a perverse spirit; woe will also overtake thee, if thou walk in the Way of wickedness; but if thou walk in the smooth and narrow way, it will be well with thee; thou hast been naught and stubborn, be not so naught now any more, but turn a new leaf, that when thou dyest thou mayst go to the Lord; In the Fathers House there is bread enough; there thou shalt want for nothing, no, for nothing: thy stubborn heart must be plucked down, beg of the Lord to forgive thee; go not on in crooked paths, but walk in the strait and narrow way, and he will lead thee to happiness, thou shalt not miss of it.*

Then she called to her Brother Jonathan, and said to him, *Be not thou naught; thou art very apt to be peevish and peevish, that is a bad spirit also, turn a new leaf, & beg of the Lord to forgive thee.*

Then to her Brother James she said again, *Beg of the Lord to forgive thee, dear Brother James, walk in the way of the Righteous; I shall be glad you may all grow up as Trees of Righteousness, and as Plants of the Lord; mind what I say to thee, dear James, its my love to thee that causeth me thus to call upon thee, to be a new Plant, regenerate, born again; when a good thing comes into thy mind, hold it fast, make much of it; when a wicked thing comes into thy mind, put it far from thee, put it away, and put a righteous thing in the room of it, and then thou wilt become a good Plant: I shall never forget the goodness of the Lord, if I should this hand would reach me, if thou hast but a day to live, be good that day, the Lord would not have one Soul to die and perish, desire of the Lord to break thy stony heart, and to give thee a new heart; thou hast had a foul heart,*

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if



if thou goest on thou wilt never be out of torment, is not that a long day? Yes, its a long day; Call upon the Lord, mind what I say, Brother, that will rejoyce me and thy Parents, Brothers and Sisters; Thou hast been wicked; Oh, what will become of thee, if thou dost not repent! I cannot expresse it, thou wilt never be out of torment, but alwayes burning; And that is not a hear, Brother, like an Oven, het with a little wood: Oh, Brother, let it never be said that, any of John Furly's Children are gone to Hell, and that he was a good Man, but his Children are wicked Children; Thou hast cost me many a tear; If thou return to the Lord, thou wilt then be their joy and delight; repent whilst thou hast a day to live; Love the Lord, Brothers, love good Men, hate the Devil; But, Oh, love the Lord, and then ye will be a joy to your Father and Mother.

Then she made a little pause, and said, I see a Vision, a little Youth came in, in a Murry Gound, the loveliest Lad that ever I saw in all my life, with a white cloth about his middle, and a Crown upon his head, and he pickt at my Nose; But when I spake to him in the Name of the Lord, his Crown fell from off his head, and almost all his hair, and so he vanished away; The next day she again mentioned the loveliness of the Lad, This Vision is recommended to the Spirit of God, that reveals secrets to them that fear him; she not giving any Interpretation thereof.

When she saw one of her Sisters weep, she said Weep not for me, I am well; She never took notice of death: Then she said again, I am very well, I hope I shall never forget the Lord; all serve the Lord, that he may be your Portion, that will be matter of boasting; In my Fathers House

*House there is bread enough, there is fulness, want of nothing, yea, there is fulness of Bread, durable Riches and Honour; I desire never to forget the Lord.*

The Reader may take notice, that all these foregoing words were not spoken by her without intermission; but oft times she made a pause, as being spent and out of breath, and then her heart being lifted up unto the Lord, and rejoicing in his Pure, Holy, Fresh, Living Presence; she would sing unto the Lord inwardly, with Grace in her heart; and then begin again, as the Spirit of the Lord breathed through her; for it was manifest to the Beholders, and Hearers of her, as it will be evident to the Consciences of all that hear this Relation, that have any sense or feeling of the Life of God; that it was not she that spoke, but the Spirit of her Heavenly Father that spake in her; and that thus enabled her rightly to divide the Word of Truth, and to give to each of her Brothers their Portion in due season, which I hope will take root downward, and bring forth fruit upward, to the Honour, Glory, and Praise of the Husband-Man, whose Handy-Works Praise him; to whom be Glory, Honour and Praise for ever, and Dominion in the highest, and Heavenly Hallelujahs for ever Amen.

*Written by the Father of this dear Lamb, who is a Companion to all that fear the Lord, In scorn called a Quaker.*

J. F.

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P O S T.

## POST SCRIPT.

**A**ll young Lads and Girles, that read this Relation, read it with seriousness and good consideration; and as you feel desires, that your latter end may be as this dear Child's was; then consider; what led her to that end? and whether the same doth lead you? whether her way be your way, her delight your delight, & such Companions as she chose be your Companions? Her Way, was the Light in her own heart, which made her to eschew evil words and actions which others ran into for lack of taking heed thereto: Her delight was to be obedient ro her Parents, and to be serviceable to the least of God's People, without repining, nay, she never thought any thing that she was capable of doing, for any of the Servants of God, a burthen: Her Companions were them that feared the Lord; and for children, she bore most affection to those that were most sober and innocent: to be short, she lived as she dyed, that was, In subjection to that pure Principle of Light that was in her, by which she was taught obedience, to that godly discipline and government, to those that were over her in the Lord; so all that would lay down their heads in the like joy and peace, as she hath done, and would be crowned with honour and immortality, must diligently search to find and know that pure Principle of Light in you, that is a Reprover of every evil thought, word, and action, and then walk in obedience

diſſence and ſubjection there unto , that it may not be your Reprover , but your Comforter , & ſpeak peace unto you in your own boſoms morning and evening ; that ſo when the laſt morning and evening of your lives come , you may be ſure of that Peace that none can take from you ; that ſo death may be no more terrible to you , then it was to this tender Plant , who walking in innocency , dyed in peace , and is gathered into Glory ; and hath a Name and Place among the Faithful .

S. C.

Since the departure of my dear Lamb , hearing what Lyes have been broached concerning her , in deſpite of Gods precious everlaſting Truth , as if in her life time ſhe walked not amongſt thoſe People called *Quakers* ; but gave her Brothers charge , to have a care of them at her death ; which thing being as falſe and contrary as Light is to Darkneſs : I could not but bear my Teſtimony againſt it : The Child was alwayes a Lover of thoſe People ; to go to their Meetings it was as her appointed food ; their company was her delight , ſhe never knew when ſhe had enough of it , or did enough for them : Both in her life , and at her death alſo : She choſe to forſake Father and Mother to live in the City of *London* , becauſe ſhe could enjoy more of their Meetings and Company then at *Colcheſter* : She was a Child that feared the Lord , loved and obeyed his Light in her heart ( according to her Meaſure ) which God had placed in her ; ſhe feared and hated a Lye , and lived and dyed in the Truth , which the People called *Quakers* do profeſs .

I ſay ,

I say, hearing this false Report concerning my dear Child; for the Truth's sake I cannot be silent, but am constrained to bring in my testimony concerning her life and death, that it was in God's precious Truth, to wit, the Light Christ Jesus, the Rock of Ages, which she was built upon, which is the Way, the Truth, and the Life, which hath led her to her Heavenly Father, where she resteth in his Bosom, and her good Works follow her; as you may see by the foregoing Treatise; and the Lord knoweth that it is not so much to commend my Child, as the truth and the Way in which she walked, which preserved and kept her unspotted of the World to the coming of the Lord and Saviour Jesus Christ, in whom she is now at rest: And I would advise all, both old and young, that have not yet walked in obedience to the Light which shineth in their hearts, now to delay no longer, but speedily to give up to be led thereby; for the Light is the Way to the Life eternal, to all such as walk in, and are given up to be led by it, as she was; for Wisdom is justified of her Children; a good Tree cannot bring forth evil fruit, neither can an evil Tree bring forth good fruit (as the Scripture of Truth testifieth) by the fruit you shall know whether the Tree or Root, which it grew upon, be good or evil; so I shall leave this to the Witness of God in all Consciences to judge of the Root, which she was ingrafted upon, and of the Way which she walked in, by the fruit which she brought forth, to the Praise and Glory of God, who loved her, and hath taken her to himself who knoweth what is best  
for

forms; to whom be all Glory and Praise rendred, who  
 alone is worthy.

*By me her dear Mother,*

Anna Furly.

**T**He Lord having in measure made me sensible of  
 that blessed Truth, which the People of God  
 called *Quakers* do own, and which my dear Sister  
 bore testimony unto, both in her life and at her death:  
 I could do no less then bring in my testimony also to  
 the same Truth; that there is no other way but that  
 to Heaven and Happiness; and that I may be found  
 walking and abiding therein to the end of my dayes  
 is the desire of my soul; knowing that he or she that  
 turns their backs upon the Light, which is the Way  
 of Life, the Lords Soul shall have no pleasure in  
 such; yea, better were it for such they had never  
 been born, then having once professed this Trnth,  
 they should turn aside from it, into crooked and by-  
 pathes; surely to such the Light will be their condem-  
 nation; but unto them that walk in the Light, as he  
 is in the Light, there is no occasion of stumbling.  
 Thus having born this my Testimony, I have peace  
 therein, not minding the reproaches of *Amaleck*, nor  
 the revilings of the Children of *Moab*; for I esteem  
 it greater riches to suffer afflictions with the People  
 of God, then to dwell in the tents of wickedness or  
 enjoy the pleasures of sin for a season.

*Anna Furly, jun.*

*To*

To Hannah, Leonard, & Samuel Johnson.

*Deare Children,*

**T**hough I cannot (because you are separated from me) be your dayly Remembrancer of the wholesome counsel your *Deare Mother* gave you, yet my heart is often bowed on your behalfe to the Lord, that he would *inwardly* visit you, by his *Light* in your owne consciences, & make you to remember your Creator in the days of your youth; and to forsake sin; which the *Light* in your own hearts will shew you, that all *Pride, vanity, wantonnesse, foolishnesse, stubbornnesse, peevishnesse, envy, anger, detraction, lying, stealing, disobedience & all manner of Rudenesse*, for which the *Light* at any time reproves you & checks you *within*, is evil; and that as you would have God to be your Father, now you have neither Father nor Mother, you must not do the thing which the *Light* at any time reproves you for, *in secret*, when no man sees you, or knows that you have done evil; for they are the Children of the *Devil*, you know, that do the works of the *Devil*, & they the Children of God, that love & obey his *Light*. Therefore *deare Children* as you would have the Lord to love you for ever, so love, feare, serve & obey him; Now that you may see that this is not impossible, even for such young children as your selves, I send you this Relation of your young Cozen *Elizabeth Farly*, whom you all knew, (especially thou *Hannah*, who hast lived sometime in the same house with her in *London*) & I send it you thus *in print* that it may remain with you as a continual remembrancer, without, to put you in mind of the *Light* and Spirit of God, *witnes* you that you may hear and do what it commands you; Oh love the Lord, love the light as this *deare Child* did, and the Lord will love you, & become your Friend, & raise you up friends amongst the good people that feare his name: Remember your *deare Cozen*, thinke upon her, & let her be a living example to you, & hate every evil way, as she did, & the Lord will deliver you from it, & fill you with peace & joy, when you come to dye, as he did her, which is the desire of him who loves you, & shall be ready to shew it as I find you love God, Goodnesse & Sobriety, & hate evil, pride & vanity.

*Benjamin Farly.*

**O**H *Hannah*, consider how much Elder thou art, then this *dear Child* was, & let it provoke thee to mind the *Light* betimes, & to prize thy time: & be a good example to thy Brothers, else the Lord will make thy Condemnation the greater, by this: mind it seriously.

And Children all of you, Beware of *Pride*, inward *Pride*, & outward *Pride*, *Pride* in Heart & *Pride* in Apparel; or the Lord by his *Light* will judge you severely: From which the Lord in his mercy preserve you.

B. F.

E N D.



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